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755 He opened my shirt. He put that feather right here on my chest, just touched me lightly with it. I could feel it; it was sticking right on my chest. How he did it my mother never knew; I never knew; but he knew.

I must have been blind two or three months. Then about the fourth month I was just beginning to get my sight back. Then I recovered.

A third account is that of a ceremony presided over by Geronimo, the well-known leader, and attended by the informant as a young child:

[753] [825] The first ceremony by Geronimo I saw was one for an older man. Some coyote or dog had made him sick.[7] One boy got hold of the news that the ceremony was going to be held, and we learned of it through him. We asked Geronimo if we could attend. He said it would be all right but told us we could not scratch ourselves or make any noise.

The ceremony began in the evening, as soon as it became dark. It took place in an arbor outside Geronimo's home. There was a fire. Geronimo and the patient were on the west side of the fire. Geronimo sat facing the east, and the patient lay stretched out before him. Some older people were there. They were mostly relatives of the sick man. But it would have been all right for anyone to come in and watch. We sat in circular fashion in the back of the shelter. But the space to the east was left open, as always happens at a ceremony.

Geronimo had an old black tray basket before him filled with the things he used for the ceremony. He had a downy eagle feather in it and an abalone shell and a bag of pollen. All these things were wrapped up in a bundle before the ceremony began.

[788] [823] He rolled a cigarette and puffed to the directions first of all, beginning with the east, puffing just once to each direction. Then he threw the cigarette away. After smoking, he rubbed the patient with pollen. He dropped pollen on the patient, just on certain parts of the body. He prayed to the directions as he did this. These prayers referred to Coyote and were on the same order as the songs which followed.

[776] [756] [533] He started to sing. There were many songs, and the songs were about Coyote. They told how Coyote was a tricky fellow, hard to see and find, and how he gave these characteristics to Geronimo so that he could make himself invisible and even turn into a doorway. They told how the coyote helped Geronimo in his curing. Geronimo accompanied his singing with a drum which he beat with a curved stick. At the end of each song he gave a call like a coyote.

[805] [775] When the evening star was halfway between the horizon and the zenith, Geronimo stopped singing. This is the Chiricahua midnight. The ceremony lasted four nights. The same prayers, songs, and procedure were gone through for the four nights. I know that Geronimo had ghost power too. That night he

[7] Note the implication that dog and coyote sickness are treated by the same ceremony.

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shamans who obtain supernatural power from our planet, the earth is not personified, nor does it appear as a supernatural in the myths.

What attention is given to the sun, stars, and constellations by those who do not claim supernatural power from them is for the practical purpose of computing the passage of time and the change of seasons.

Much more determinate is the place of thunder (or lightning):

This is what I have heard about the lightning and thunder. I don't know what kind of people they are, but they are people. My parents and even older people used to tell me that they were just like humans in appearance. Some of them are good people and some are bad, just as people are here on earth. A good thunderstorm passes over with a good time for all. It does no harm; no one gets struck. But the bad ones go along hitting people, knocking down trees and destroying things. They say that the homes of these people are in the clouds. Thunder People is what they call them.

Lightning is the arrow of the Thunder People. I hear ceremonial songs, and in them they mention the "arrows of lightning." Not in my father's time or my grandfather's time did the Chiricahua make arrowheads of flint that were good to kill anything with. The flints they used are found around and are called "lightning's arrow" or "thunder's arrow." Some people say that they were made by men, but some Chiricahua say that flints like these are shot during a thunderstorm by the Thunder People.

. . . . They are persons and you can get power from them. They have children; they are just like regular people. Any of them can cause you to be struck by lightning. . . . . The Thunder People send lightning to punish some. Or, if someone did something bad to a man who "knew" Thunder, he could send lightning to avenge himself.

The flash is the flight of the "arrow," and the noise is the shouting of the real person, the one who is back of lightning and thunder.

At one time, runs a tale, the Thunder People acted as hunters for humans and with their arrows killed all the game the tribe could use. Ingratitude moved them to withdraw their support. It is important to court no risk of offending these well-armed inhabitants of the sky:

During a thunderstorm we go, "*piš, piš*," in imitation of the bird called *pišé* [nighthawk]. This bird, a speckled one, flies around on cloudy days near evening. It swoops and darts around so fast that it is hard even for lightning to hit it. Therefore, we use its call. It is just like making believe that we are that bird during the lightning, and then it is hard for it to hit us too.

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726 202 177 We used a mirror. Quivering a beam toward strangers and then casting out a long beam from you means, "Who are you?" The others reply, "A friend," by directing the beam toward themselves and then in a circle toward you. Flashing downward with the beam means, "Come." Flashing to the right means, "Go right," to the left means, "Go left."

726 821 One of the chief benefits of star lore, apparently, is to help raiders or warriors find their way about:

I can't tell you much about the stars. I never paid much attention to it. But you take a man like L.: he's been out at war many times. He has had to go by the stars. He knows all about them and what direction they are moving in.

726 805 211 Timekeeping devices are important to the warriors and to those awaiting their return:

Suppose you had promised someone to be somewhere in a certain number of days. You'd have to start at the right time to get there. So every morning you would throw a stone in a certain place and keep count of them. In this way you would know when to start. Or you might do it with marks on a stick. I have heard of doing it with beads on a string too. A few, maybe one or two out of the whole tribe, kept time by beads.

726 271 When a war or raiding party scatters, some individuals may lose their way, and they are likely to suffer from lack of water. Certain aids are therefore taught to everyone:

We are taught, when thirsty and without water, to put a dry stick or stone in the mouth. I have done it lots of times. It starts the saliva and helps you. We melt snow for water when we find some in the mountains. Different kinds of [824] cactus are used when we are in the flats. We chew the inner parts of the cactus for thirst. No matter how hot the weather is, that is always cool. Barrel cactus saved many people too. To get the water you knock the top off. There is water in there; it's like a watermelon. To get the water, you have to squeeze the pulp. And we get rain water from mescal. This plant holds water [in the basal leaves]. The animals get water from these. The deer and horses drink from them. In the south the big ones grow. To drink, the man uses a reed or something hollow if he has it and sucks it out.

726 291 [824] In emergencies, improvised footgear must sometimes be made. "When the Chiricahua were caught out on the raid or at war and their moccasins gave out, they took grass and tied it to their feet with two or three strips of yucca."

726 157 The warrior has little respect for a senseless sacrifice of life, but when he is brought to bay he is capable of furious resistance:

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727 354 There is no evidence that conventional morality is totally dis-
535 carded at this time, but there are suggestions that more freedom
786 than usual is allowed:

> The dancing may go on for two, three, or four days. There is much feasting. Some people are eating, others are dancing. There are many marriages during this period. The Chiricahua, when they were captured and taken to Mexico, noticed that, when the Mexican people had a big victory, they always celebrated by dancing and marrying and having a good time. To get even with them, the Chiricahua turn their victories into a celebration and a dancing and marrying time. Many young men take advantage of the occasion.

727 Thoughts of death are not permitted to interfere with the
961 happy mood: "Dead warriors are not mentioned in the songs, and the deaths are in no way formally announced. When the war party returns, the members state the news of the casualties pri-
[783] vately." There is no general purifying rite for those who have
[775] come in contact with corpses during the fighting. The use by
[789] some of "ghost medicine" to stave off evil effects is "an individual matter; they don't do it in a bunch."

462 THE GATHERING AND UTILIZATION OF WILD FOOD PLANTS

222 The responsibility of exploiting the wild-plant resources of the region falls to the women:

[512] While the man is hunting, the woman gets up before sunrise, builds the fire if the man hasn't already done so, and cooks the morning meal, using meat if there is some, vegetables if not. Then she goes out to gather seeds or plants, leaving the small children with another woman. She gathers yucca fruit, piñon nuts, or whatever is in season and carries it all home to prepare.

Gathering, preparing, and storing fruits and vegetables provide a continual round of labor as the women follow the natural harvests:

[251] In spring they go out for mescal. They keep going for it for some time. They get plenty of it and store it up. By the time that is done they can go out after the first acorns and bring them in and store them in bags. Then the yucca fruit and the sumac berries and other things are ready.

821 The preoccupation with the growth of wild plants is reflected
• 865 in the attitude toward the seasons and in the names of the principal time periods. Besides the four seasons, six time periods, beginning with the first signs of spring, divide the year. Their

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names, in order, are: "Little Eagles," "Many Leaves," "Large Leaves," "Large Fruit," "Earth Is Reddish Brown," and "Ghost Face." "Little Eagles" refers to early spring; "Many Leaves" covers the period of late spring and early summer; "Large Leaves" is midsummer; "Large Fruit" (some call this period "Thick with Fruit") designates the harvest time of late summer and early fall. By late fall the hills assume a color for which the term, "Earth Is Reddish-Brown" seems appropriate. Dread of the lifeless winter is expressed in the name, "Ghost Face." The entire year is called "one harvest." "Ten years ago would be ten harvests ago." Periods of time shorter than the six divisions with descriptive names are reckoned from new moon to new moon. "You say so many days from the beginning of the new moon," or, "So many new moons ago." 821 805

If food is to be gathered near home, the woman takes her large burden basket and works alone or with her daughter or sister. "They have a little jug to carry drinking water in while they are away from camp. Often they stay out all day. They eat any time they care to." When a long journey is necessary, a larger party of women will set out together. "They go in groups of six or so and keep their finds separately." Should the destination be so distant that the group cannot hope to return for some days, men or youths go along to protect them and to assist in the heavy work. 222 482 415 264 484

Through most of the winter and until mid-spring the household must depend on stored vegetables saved from the preceding year. But in the spring the narrow-leafed yucca sends up a central stem which is gathered while it is still green, tender, and without blossoms. Lengths of the stalk are placed on a bed of embers and roasted until they are soft. The charred outer surface is peeled, and the stalks are eaten without further preparation. Thicker stalks are sometimes roasted in an underground oven. A hole is dug in the earth (one is described as four feet long and three and a half feet deep) and a fire is kindled in it. Stones are heated by placing them on top of the burning wood, and the oven is lined with them. The woman peels the pieces of stalk, pounds them or cuts them in half, places them on the 252 251 262 221

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484 were in use, for, if some member of the family should die and the bed is not taken
[765] apart in this manner, it would be at the last camp site as it was when it was used
[513] by this dead person and would remind others of the user. This causes sorrow to friends and relatives.

821 There are a number of methods for reckoning time, so that
• 805 movements and meetings may be planned and ceremonies performed according to a schedule:

> During the day, time is judged by the shadows caused by the sun. It is noon when the shadow drops just under you. Some people place a stick upright in the ground and watch the movement of the shadow to figure out the time of day. Another way is to note how many fingers the sun is above the horizon. On cloudy days you have to guess at the position of the sun.
>
> We notice the shortening of the days as winter gets near. As soon as the days begin to lengthen, we say, "It [the sun] has begun to move back upward."
>
> During the night we tell time by the position of the moon and the morning star. In wintertime the morning star gets as high as halfway between the horizon and the zenith. When it is in this position, it is nearly morning.

The Big Dipper is used in telling time at night. "As its stars 'spin around' it is possible to tell the passage of the night by whether the cup is turned or not." "The Dipper turns around and faces down; this takes all night." Another group of stars consulted for the time of night is the Pleiades. "You can see it early in the evening in winter in the east. When it is high, morning is near."

821 Stars that appear at certain seasons are noted. "There is a star that is right straight up in the summer. We call it 'rock bed' after the rocks at the bottom of the mescal pit."

264 Members of the household usually eat two meals together, although sometimes individuals eat during the day as they get hungry and gather for an evening meal only:

> We never followed the three-meals-a-day idea at home or away. Even in the morning there wasn't a regular meal unless there was meat that had to be boiled
> [178] and eaten warm. Then we would eat together for convenience. Otherwise there was no system. Three meals a day is recent. At home, in everyday life, the women eat with the men, but at social dances and feasts they do not.

[412] Each person helps himself from a common container, using his
[824] fingers for solid foods and a yucca-blade spoon for liquids. Though "it is considered impolite to make a noise while eating,"

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525 526 777 [521] There is a ceremony for luck in games and gambling, for luck in the hoop-and-pole game, for foot-racing and other games. When a person has a ceremony for any of these, he is usually a "professional." He depends on it to win big stakes. Ceremonies like these are among the most secret ones, for a man doesn't want others to know too much about it and spoil his luck. You can get a man to talk about anything but this and witching usually.

Ceremonies for luck are mostly in connection with racing, the hoop-and-pole game, stave games, and the moccasin game, for these are the big betting games. Singing or ceremony for luck is not carried on for the ball game or shinny. They aren't betting games but are more for exercise, although, of course, people bet on them too.

526 Foot races in which both men and women participate, constantly occur:

We have races for short distances in which women as well as men run. Sometimes [804] the women beat the men. Somebody paces off the race course. Instead of measuring by yards he uses steps. Two steps are like a yard; each time the right foot comes forward the man counts one. The track is one hundred of these "yards" long.[5]

[805] During the race the runners are timed by counting. Old men sit at the finish line counting as the runners race. Each runner has someone counting for him. I saw two of the best runners race when I was a boy. The old man only counted to eleven, and the winner was over the finish line.

At the start of the race they don't crouch. They stand braced. The man who is starting them might say, "I'm going to count. When I say 'two,' go!" Or two men might walk toward the runners with a string or a stick. When the runner is touched, he starts off. When we are camping in a place where we are going to stay for a time, we would make a track. We clear a path. This is used for horse-racing too. Cross-country foot races take place once in a while also.

541 Horse-racing and the ceremonialism associated with it are discussed by an informant:

Horse races are generally started with a gun or by shouting, "Now!" Some horses would be back of the line facing the other way; some would be on the line

[5] Another unit of measure, "one stick," was described by an informant: "We measure by saying 'one stick.' This is the distance from the middle of the chest to the end of the outstretched middle finger. Both arms outspread equals 'two sticks.' Later these were called yards. A step of the right length was called 'one stick' too. Later 100 steps were considered 100 yards. In buying a yard of cloth now we are really asking for 'the length of one stick.' The actual length of the foot is used as a unit of measure too. To measure height you take a rope or stick and measure the person; then you put it down on the ground and measure off the feet."

[177] Note that at least two attempts have been made to equate aboriginal units of measure with the American "yard."